

THE OPEN COURT.

A WEEKLY JOURNAL

DEVOTED TO THE RELIGION OF SCIENCE.

No. 418. (VOL. IX.—35.)

CHICAGO, AUGUST 29, 1895.

1 One Dollar per Year.
1 Single Copies, 5 Cents.

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IN MEMORIAM.—H. R. H. CHOW FA MAHA VAJIRUNHIS, CROWN PRINCE OF SIAM.

His Majesty, the King of Siam, the same noble monarch who shows so much zeal for the religion of Buddha that he presented to several of our best known university libraries an edition de luxe of the stately collection of the sacred books of Buddhism, and who, at the same time, gave a large donation to Prof. Max Müller for the continuation and completion of the *Sacred Books of the East*, has been visited of late by a grievous bereavement. A few months ago he lost his eldest son and heir to the throne, H. R. H. Chow Fa Maha Vajirunhis. We find in the *Journal of the Maha-Bodhi Society* the report of the memorial service held in honor of the departed prince, a young man distinguished by rare talents and a sterling character.

We here reproduce in an English translation the brief sermon which was delivered by the Buddhist highpriest of the kingdom in the throne-room of the Tusita Maha Prasad, on Friday, the 19th of April, 1895:¹

“Blessings on the august pure and just person of His Majesty the King! May the realm increase in prosperity, may His Person enjoy happiness!

“I approach Your Majesty’s person on this solemn day to offer in accordance with our sacred creed consolation in remembrance of the death of His Royal Highness Chow Fa Maha Vajirunhis, the late Crown Prince of Siam. May what I state redound to the glory and be in commemoration of the august Prince, now departed; may I bring consolation to the person of the King in this assembly of the Royal House, of the Representatives of Foreign Nations, of Nobles and Officials.

“A great grief has befallen us all: His Royal Highness Chow Fa Maha Vajirunhis, Crown Prince of Siam, has departed this life. His illness would not yield to the efforts of physicians; before we could grasp the fact, he was taken from us. Truly a real cause for grief for all of us. From the time the sacred water rite was performed on His Royal Highness, when almost a child, to confirm him in the exalted position which he should occupy, the Prince showed assiduity in acquiring such wisdom and knowledge as

was becoming to the position which his august father, His Majesty the King, had prepared for him. Spiritual and temporal matters he made his own; he became acquainted with the tenets of our sacred religion; he acquired knowledge in Government work; he studied the science of his own and foreign countries, ornaments worthy of an exalted personage! He showed modesty towards those of His Royal family who were his elders, he showed condescension to his spiritual teachers, and whilst himself firmly established in and propagating the faith of the Buddha, he had due reverence for those who held different tenets.

“And now, the victim of a treacherous illness, he is taken from us in the flower of his youth, and well may we recall the word of our Great Teacher, when He expounded the law of separation; for changes and misfortune have come to us at this time. And thus He spoke the ‘stanzas on death’ so that our sorrow might be alleviated, and this truth will last unto the end of time.

“In the life of sentient beings there is no certainty. We know not when or how life will be extinguished; no one is able to guarantee existence; short is our life and swiftly are we extinguished, and our sorrow never ceases. As the potter’s work will be broken, so our life will come to an end, and whether children, young or old, whether foolish or wise, all fall under the sway of death. We may speak of days, months, and years; but we cannot say when our existence will come to an end. No one is spared, whether of kingly origin or a Brahmana, whether a Vaisya or a Sudra, whether of the highest caste or a slave; all fall under the sway of death. When we depart from one existence to another, the parents cannot protect their child, nor will the love of the kinsman avail aught to his kin; the lamentations and grief over the departed do not benefit us, nor him. Death is the natural consequence of existence, and our life is like that of the cow which the Brahmana leads to the altar for sacrifice. Knowing this, what will lamenting over the departed avail us. The dead are not benefited by our grief. The dead have no consciousness of our acts, and they have prepared their destiny by their own deeds. Everything is subject to change, although we may think it permanent; this is the law of the Universe.

¹ Cf. the *Journal of the Maha-Bodhi Society*, Vol. VI., No. 2 (June 1895).

"Thus having listened to the words of the Fully Enlightened One, we know that the dead cannot come to life again; therefore let us cease lamenting and turn our attention to the living, so that the country may prosper; work for the living! For such is the work of the living, when death has not yet reached them.

"We are born and die, this is the way of the world; but the good works we do in this world, they will bear fruit in future, they will last!

"And now brethren recite ye the stanzas on death which our Blessed Lord has spoken; may they bring consolation to the King's Majesty, may those assembled here find comfort in them.

"Thus let it be."

JONAH.

BY PROF. C. H. CORNILL.

AN involuntary smile passes over one's features at the mention of the name of Jonah. For the popular conception sees nothing in this Book but a silly tale, exciting us to derision. When shallow humor prompts people to hold the Old Testament up to ridicule Balaam's ass and Jonah's whale infallibly take precedence.

I have read the Book of Jonah at least a hundred times, and I will publicly avow, for I am not ashamed of my weakness, that I cannot even now take up this marvellous book, nay, nor even speak of it, without the tears rising to my eyes, and my heart beating higher. This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to every one who approaches it, "Take off thy shoes, for the place whereon thou standest is holy ground." In this book Israelitish prophecy quits the scene of battle as victor, and as victor in its severest struggle—that against self. In it the prophecy of Israel succeeded, as Jeremiah expresses it in a remarkable and well-known passage, in freeing the precious from the vile and in finding its better self again.

The Jonah of this book is a prophet, and a genuine representative of the prophecy of the time, a man like unto that second Zechariah, drunk with the blood of the heathen, and who could hardly await the time when God should destroy the whole of the Gentile world. He receives from God the command to go to Nineveh to proclaim the judgment, but he rose to flee from the presence of the Lord by ship unto Tartessus (Tarshish) in the far west. From the very beginning of the narrative the genuine and loyal devotion of the heathen seamen is placed in intentional and exceedingly powerful contrast to the behavior of the prophet; they are the sincere believers; he is the only heathen on board. After that Jonah has been saved from storm and sea by the fish, he again receives the command to

go to Nineveh. He obeys, and wonderful to relate, scarcely has the strange preacher traversed the third part of the city crying out his warning than the whole of Nineveh proclaimed a fast and put on sackcloth; the people of Nineveh believed the words of the preacher and humiliated themselves before God. Therefore, the ground and motive of the divine judgment ceasing to exist, God repented of the evil that He thought to do them, and He did it not. Now comes the fourth chapter, on account of which the whole book has been written, and which I cannot refrain from repeating word for word, as its simple and ingenuous mode of narration belongs essentially to the attainment of that mood which is so stirring to the heart, and cannot be replaced by paraphrase.

"Now this (God's determining not to destroy Nineveh because of its sincere repentance) displeased Jonah exceedingly and he was very angry. And he prayed unto the Lord and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I hasted to flee unto Tarshish: for I knew that thou art a gracious God, and full of compassion, slow to anger, and plenteous in mercy, and repentest thee of the evil. Therefore, now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live. Then said the Lord, Doest thou well to be angry? Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd and made it to come up over Jonah, that it might be a shadow over his head. And Jonah was exceedingly glad of the gourd. But God prepared a worm when the morning sun rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a sultry east wind; and the sun beat upon the head of Jonah that he grew faint, and requested for himself that he might die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry even unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night and perished in a night. And should not I have pity on Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

With this question closes the last book of the prophetic literature of Israel. More simply, as something quite self-evident, and therefore more sublimely and touchingly, the truth was never spoken in the Old Testament, that God, as Creator of the whole earth, must also be the God and father of the entire world,

in whose loving, kind, and fatherly heart all men are equal, for whom there is no difference of nation and confession, but only men, whom He has created in his own image. Here Hosea and Jeremiah live anew. The unknown author of the Book of Jonah stretches forth his hand to these master hearts and intellects. In the celestial harmony of the infinite Godly love and of the infinite Godly pity, the Israelitic prophecy rings out as the most costly bequest of Israel to the whole world.

I have spoken as if with the Book of Jonah the prophetic literature of Israel had come to an end, and thereby created no doubt considerable surprise. For up to the present no mention has been made of a book which ranks among the best known, or, to speak more accurately, among those of whose existence we know something—namely, the Book of Daniel. Daniel in the den of the lions, the three men in the fiery furnace, the feast of Belshazzar with the Mene Tekel, the colossus with the feet of clay, are all well known, and have become, so to speak, household words. Surely, the reception of such a book into the prophetic literature cannot be disputed. Yet I must remark that according to the Jewish canon this book is never reckoned among the prophetic writings. This was first done by the Greek Bible, and thus it became the custom throughout the whole Christian Church to designate Daniel together with Isaiah, Jeremiah, and Ezekiel as the four great prophets, in contradistinction to the so-called twelve minor prophets.

It would take me too long to explain the reasons which induced the Synagogue to enter upon this at first sight strange proceeding. However, I cannot withdraw from my plain duty of including the Book of Daniel in my comments upon the Israelitic prophecies. And it well deserves consideration; for it is one of the most important and momentous that was ever written. We still work with conceptions and employ expressions which are derived immediately from the Book of Daniel. The entire hierarchy of heaven, with the four archangels, the doctrine of the resurrection of the dead, the idea of a kingdom of heaven, the designation of the Messianic ruler in this kingdom as the Son of Man, are found mentioned for the first time in the Book of Daniel. The Book of Daniel dates from the last great crisis in the history of the religion of the Old Testament, and the most important and difficult of all—its life-and-death struggle with Hellenism.

In the year 333 B. C., through the great victory at Issus, the whole of Asia Minor had fallen into the hands of Alexander the Great, who thereupon immediately turned his attention to the conquest of Syria, Phœnicia, and Palestine. Thus Judæa came under the Grecian sway. When, in the year 323, Alexander died, at the age of thirty-four, the long struggles and

strife of the Diadochi ensued, who fought for the inheritance of the dead hero. The battle of Ipsus, 301, put an end to these dissensions. Out of the great universal empire founded by Alexander four Hellenistic kingdoms arose: Macedonia, the parent country, which was lost to the house of Alexander after unspeakable atrocities, the Pergamenian kingdom of the Attalidæ, the Syrian kingdom of the Seleucidæ, and the Egyptian of the Ptolemies.

Judæa and Coelesyria were annexed to the kingdom of the Ptolemies, and remained an Egyptian province for over a hundred years. And the first half of this period, outwardly viewed, was the happiest that Judæa had experienced since the loss of its independence. The three first Ptolemies were powerful and talented rulers, who were extremely prepossessed in favor of the Jews and supported and encouraged them in every way, because, as Josephus tells us, the Jews were the only people on whose oath they could implicitly rely; what a Jew had once sworn he abided by without deviation.

Soon, however, the complications of war arose. The Seleucidæ stretched out their hands covetously towards the province of Egypt, and after varying conflicts it was finally incorporated in the year 193 in the kingdom of Syria. At first the Jews seemed to have hailed the new government with delight, but the Syrian domination was soon to show itself in all its terribleness. Antiochus IV., Epiphanes, a man of violent temper and limited ideas, was anxious to accelerate by violence the process of Hellenising, which was already going on satisfactorily, and set himself the task of totally eradicating, by the police power of the State, the Jewish nationality and the Jewish religion. Then began that terrible persecution of the orthodox Jews, which the Book of Maccabees describes on the whole correctly, though with some exaggerations. Antiochus, however, only aided thereby the holy cause against which he fought; he shook the righteous from their slumbers, forced the wavering to decision, and thus gave to Judaism the last blow of the hammer which was to weld that which Ezra and Nehemiah perhaps had not sufficiently forged.

From this date Judaism appears to us as Pharisaism. Who knows whether without this violent interference matters would not have taken another course? We know by undeniable evidence that Hellenism had already made vast strides, that especially the cultured and aristocratic circles, and even the priesthood, were completely under its influence.

But this brutal attack aroused the opposition of despair. The Jewish people carried on the struggle thus forced upon them with almost superhuman efforts. The mightiest Greek armies fled in dismay before the frenzied courage of these men battling for what was

most sacred to them; and thus they finally succeeded in shaking off the heathen rule, and in once again founding a national Jewish State under the house of the Maccabees.

In the fiercest moments of this contest, in January, 164, we know the very day almost, the Book of Daniel was written, in which the clear flame of the first holy inspiration still burned. When we picture to ourselves the unspeakable sufferings of the Jewish nation, we can only wonder with reverent admiration at the unknown author of the Book of Daniel, who knew how to keep himself clean from all the baser human national passions, and only to give enthusiastic expression to the final victory of the cause of God. There is the difference of day and night between the Book of Daniel and that of Esther, written but a generation later. As in Jonah, so in Daniel Israelitic prophecy flared upwards like a bright flame for the last time, to die in a manner worthy of its grand and magnificent past.

* * *

We have now reached the end of our task. We have followed the prophecies of Israel from their beginning to their conclusion, and I should be glad if I have succeeded in producing upon my readers the impression that we have been treating here of the organic development of one of the greatest spiritual forces which the history of man has ever witnessed, and of the most important and most magnificent section of the history of religion previously to Christ. If Israel became in the matter of religion the chosen people of whole world, it owes this to prophecy, which first clearly conceived the idea of a universal religion, and established it in all its foundations. Prophecy lived again in John the Baptist. And Jesus of Nazareth in contrast to the pharisaical Judaism of his time purposely links his own activity to the prophecy of ancient Israel, himself its purest blossom and noblest fruit. Jewish prophecy is Mary, the mother of Christianity, and the Christian church has known no better designation for the earthly pilgrimage of its founder than to speak of him in his office of prophet. As far as the influence of Christianity extends, so far also the effects of the Israelitic prophecy reach, and when the oldest of the literary prophets, Amos, speaks of prophecy as the noblest gift of grace, which God gave to Israel and only to Israel, a history of two thousand five hundred years has but justified his assertion.

The whole history of humanity has produced nothing which can be compared in the remotest degree to the prophecy of Israel. Through prophecy Israel has become the prophet of mankind. Let this never be overlooked nor forgotten: the costliest and noblest treasure that man possesses he owes to Israel and to Israelitic prophecy.

THE RELATION OF MATTER AND SPIRIT.

BY THE REV. RODNEY F. JOHNNOT.

ACCORDING to the Biblical idea, man is composed of two elements: the body, made from the dust, and a soul, breathed into this dust, whereby it becomes a living personality. At death the body returns to the dust as it was, and the spirit unto God who gave it. (See Gen. II., 7, and Eccles. XII., 7.)

This is perhaps the common idea to-day; but the objections to it are many and weighty.

It is difficult to think of spirit or mind as coming to man in this way. We know spirit only in connexion with matter, with a physical body. While this is no proof that it cannot exist independent of matter, we have no right, without some evidence, to assume this; no right to assume it exists in space somewhere and is injected into man's body. We can scarcely conceive how a Universal Spirit can separate some bit of itself and make it an individual human soul; nor can we think of God as creating a spirit outright, *ab nihilo*, and passing it into the body; nor have we any right to affirm the pre-existence of souls, which in some sphere await the birth of a human body, so as to enter into it, as do some of the theosophists. Yet only in one of these three ways can a spirit, distinct from the body in origin, be accounted for.

Besides these *a priori* difficulties, the knowledge of the development of the individual in the ontogenic series does not admit of fixing upon any point of the development for the introduction of soul. Man begins as a single cell, which cannot be distinguished from the cell which develops into a fish or a bird. There is a steady evolution from this cell to the matured individual. Where in this development does the soul enter? Some theosophists say at two years after birth. But this is pure assumption. Birth may be selected as the most probable moment. But birth effects only a change in nutrition and respiration. What right have we to assume a miracle at this point? Is it not far more likely that mind existed in connexion with the body before birth, though dormant, making ready for future manifestations, than to assume it was introduced from the outside at birth? Does not all knowledge of gradual development point to the former conclusion?

The same difficulty in assuming the introduction of mind from the outside meets us if we study the phylogenic series of life, the history of life on the globe. It may be accepted as established that species originate by descent or filiation, and not by direct creation. From protista to man is a complete chain of life, though some of the links may still be missing in evidence. Now, where in this series does mind or spirit come in? Not with man. Great as is his superiority to the other animals, the difference is one of

degree, and not of kind. Says Darwin in his *Descent of Man*: "The senses and intuitions, the various emotions and faculties, such as love, memory, attention, curiosity, imitations, reason, etc., of which man boasts, may be found in an incipient state, or sometimes in a well-developed condition, in the lower animals." Romanes agrees with this in his work on *Animal Intelligence*. Below the advent of man in the series there is no point where we can find the least reason for saying, Here mind comes in, and below it there exists no mind. In the phylogenic as in the ontogenic series, mind develops gradually, and its origin is not to be found.

It seems evident, therefore, that there is no distinct, individual soul, ready formed, introduced into man's body at birth, or at any other point of time. Neither can we find ground for believing that mind as an element distinct from matter is introduced at any point in the ascending scale of life. If it is in any way breathed into matter, it must be done gradually or constantly in an increasing degree as life advances in complexity of organisation. Whether held to be done gradually, or all at once, this idea that mind or spirit is introduced into physical bodies from without rests upon no foundation except pure assumption. Mind, so far as we know it, is always associated with a physical body, and does not exist freely without body.

It might seem that this reasoning would force us to hold that spirit is a product of matter, and hence when the human body dies the soul perishes with it. This would be pure materialism. But this crass materialism is no more scientific than is the crude spiritualism which forms the faith of most people. Neither are we logically driven to any such conclusion.

That spirit is not a product of matter may be proved in many ways; but I restrict myself to a single argument. Nothing is more certain than that something cannot be evolved out of nothing. If mind is here as the result of evolution, it must either have been supernaturally bestowed upon matter, or else it must have been potentially present from the beginning. We have seen reasons for rejecting the former alternative and hence are forced to conclude, not that matter has produced mind, but that mind has in some way been bound up with matter from the first.

It is vain to inquire for ultimate origins, but a synthesis more comprehensive than that which is ordinarily made, may help to clear this point and to give hint of the origin of both mind and matter. The course of modern science has brought us to the thought of the unity of all things. Different species are now traced back to a common ancestor. Vertebrate and invertebrate have a single ancestral source. The animal kingdom does not spring out of the vege-

table, but, as Haeckel tells us, both arise from a form of life which is neither animal nor vegetal; both are branches from a common trunk or root. In the sphere of physics, heat, light, electricity, magnetism are but modes of molecular motion, more or less interconvertible. Without going into fuller detail, the deeper syntheses of physics, chemistry, and biology all point to the conclusion that matter and mind are abstracts from the same reality. Mind is not a product of matter, nor is matter a product of mind, but both arise out of a common ground-work which embraces them both and manifests itself in both and has in itself all the powers, qualities, and possibilities which belong to both. Here is ultimate resting-ground for human thought, and here the the starting-point for all sound philosophy and theology.

Whoever will start with this thought and work consistently with it will find much light on matters otherwise dark and mysterious. Nor will the world and human life grow less divine, but more so.

IS THERE A GOD?

BY E. P. POWELL.

I CAME to talk with you about theology. I don't see as I can believe even in God and immortality. You say those are fundamental notions of religion.

And you do not believe in a God. Do you suppose the universe to be matter and force?

Yes, I can't see anything in life but mechanics.

Yet you are yourself intelligent—and there is all about you the intelligible?

Yes, I don't deny mind of course, and will, and purpose—but only as phenomena.

So we, intelligently examining all things, find intelligibility universal; and intelligently decide that intelligence is not intelligent in origin. Do you hold to the creation of matter *ab nihilo*?

Certainly not. Science has put that notion thoroughly to flight. Nothing can come from nothing.

Yet to me it seems quite as difficult to create intelligence *ab nihilo* as to create matter *ab nihilo*. The latter you assume; the former you deny.

I had hardly put it that way. I was looking at material things as the only real existences; but you speak of mental facts as quite as real as material.

It makes no difference whether you allow mind to be a secretion of matter or not; all we need to see is that intelligence is, and that its applicability is universal. What if it is a consequence of brain life, or protoplasm, still it is;—and it is not *ab nihilo*; and that which it is must be eternal. If you allow life to be of without origin, or beginning, intelligence is a manifestation without origin. But you must add one more point; there is nothing of matter but is formed; form

means no more nor less than an idea in shape. A snowflake is a form which exhibits purposiveness.

You mean that, after all, the primal idea of the universe is spiritual, and not material?

Yes, I don't care about words; and if you choose I will drop the word God; but I think science defends the monistic conception of Paul; "There is one God over all; interpenetrating all."

Is not that practically pantheism?

It is a sort of Christian or Biblical pantheism, possibly; but it is science also. Science as psychology you know has been lately bringing us to a monistic conception of ourselves. It no longer speaks of a human being as soul and body; but as a single idea, a unit. Theology, according itself to science, is speaking of the universe in the same terms. "God *and* the universe" are now "The Living Universe." God the infinite subject is revealed eternally in an infinite object. The one great fact about us is not stuff, but stuff *used*—put to use.

Yet we never see God?

Why can you and I never get over the demand to see God, as we see a stick? We do not see the American Constitution that operates the United States as a unit; yet that Constitution permeates (interpenetrates) the whole forty States, and is operative invisibly from the Atlantic to the Pacific. The most vital certainty in America to-day is this same Constitution. Do you demand to see me at this moment? You see the organism—the body—but you do not see the impalpable me. Yet you do not deny my personality, my at least present reality. Cut open my flesh, and you cannot find me. Yet you love me; you honor me; you believe in me.

Do you mean that we see a God as we see a man?

Can it be otherwise? Cut open a tree, split a stone; you see no more than if you cut open a skull. The personality eludes your physical senses—but not your intelligence. You are as sure of its existence as of your own identity; yet your physical senses see only the physical results of personality. So the infinite universal intelligence; the sum of the purposing is discernible in the whole as you yourself in the part. As you are to your body, so is God to the universe. Frederick Robertson in his most brilliant sermon says: "The universe is the body of God." It seems to me that the grandeur of a true soul is a growing capacity to see the soul of things—the interfused will—and so by degrees to find itself to be a child of infinite purpose.

Then as you have come to see we really live in a spiritual universe; and material form is but an expression of operation of mind?

Yes, in Him, the Eternal and Infinite, we live and move and have our being. Each flower, each tree is

like a pen stroke of a friend. The Persian was right in kissing his hand to a star. We need not say of the world "It is beautiful," but "He is beautiful." Each velvet knoll is where one may lie on the bosom of God.

But this is poetry surely—merely a poetical way of saying what only a few can conceive.

My friend, all truth is a poem. When at last you get past the jangling of logic, you come to rhythm and music. Before men argued they felt; before they talked they sung. All early religious and political life was expressed in song. Not till data accumulated enormously was it necessary to invent prose. When now we have worked through the period of categories, we come once more to the poem. Life and living, sociology, politics, theology, are not always to be mere argument; they end in poetry as they end in love.

I will think of these things. I had not thought that all ideals were possibles. But surely if there is God then most important to us is it that there be godliness.

That is it, my brother. Wrong thinking and wrong believing do not concern us except as involving us in wrong living. Our creeds should be only guide books.

But is this vision of the God body all that we can get? Is there no way of seeing, soul to soul? I feel a longing to know as I am known. I could not rest content to be loved as a mechanism. You have your boy's arm around you now—does he not think of you as being spirit—something above muscles, tendons, and organism?

Indeed but this is the beautiful charm of human life; that it lives so largely, or may live so largely in this upper consciousness. The lowest animal life has only sensation. It receives impressions and makes responses. As these sensations multiply in character they are compared one with another and so arises consciousness or comparison of sensations. These bundles ever increase as animal life rises; and become what we call consciousness. One bundle becomes consciousness of self, or self-consciousness. But there is another bundle that constitutes consciousness of that which is not ourselves, but is like ourselves. No human being ever was able to escape some idea of self; nor was any one not an idiot unconscious of Him in whom we have our being. Consciousness, bearing on our relation to duty, is conscience; and we have also conscience toward others, and toward the supreme other. So we do face not only toward ideas of brotherhood, motherhood, fatherhood in ourselves and others—but toward a larger fatherhood, which we cannot conceive to be limited in space or time. Dropping all the philosophy of the case, we learn to say, "Our Father who art in the heavens"—and then we add to

the Golden Rule that we ought to love God with all our hearts.

At least I will ponder these things, for a merely material life is intolerable.

Is it not intolerable simply because you are not merely material?

But we have said nothing of immortality.

Let us defer it to another time when we can talk of it more freely.

FORM AND FUNCTION.

BY S. V. CLEVENGER, M. D.

FROM many Alpine peaks stream out, thousands of feet in length, what are known as cloud-banners. They seem to be perfectly steady, even though a strong wind may be blowing over the mountain-tops.

"Why is the cloud not blown away?" asks Tyndall. "It *is* blown away," he answers; "its permanence is only apparent. At one end it is incessantly dissolved, at the other end it is incessantly renewed: supply and consumption being thus equalised, the cloud appears as changeless as the mountain to which it seems to cling. When the red sun of the evening shines upon these cloud-streams, they resemble vast torches with their flames blown through the air."

Every one who profited by the writings of Gustav Freytag felt a sense of personal loss in his death. But his influence remains with us and future generations, in verification of his claim that "a noble human life does not end on earth with death. It continues in the minds and the deeds of friends, as well as in the thoughts and the activity of the nation."

In many instances Freytag may but have given expression to what was already in the hearts of his readers, have formulated in beautiful language what they felt; probably they did not realise their ownership of such sentiments till they saw them thus poetically worded. So much of their lives and souls he found already prepared to be put in shape. More than this, in his adding to the world's stock of noble promptings he gave new material to his readers, and by moulding what he found in them with what he brought to them they were truly great debtors for the betterment experienced in Freytag's having lived and written. "Again, what he has produced, has in some sort formed other men, and thus his soul has passed to later times."

Individuals in myriads, of all nations, will be born, live, and die. Most will not know of what work has been done to make them better, but an ever-increasing number will do so, and "those who have long ago ceased to live in the body daily revive and continue to live in thousands of others."

The cloud-banner is formed of frozen vapor. Infinitesimal drops floated invisibly toward the peak

that condensed, congealed, and presented to sight grand streaming cloud-forms; each drop is swept onward by the same gale that brought it, till the air beyond the influence of the peak's temperature claims and apparently extinguishes it and its numberless associates that constituted the cirrus of the moment before; but the cloud is still there, new vapor is condensed, whitened, and swept onward, as the social swarms persist even after the death of members, and as they existed before such members were born. It is the aggregation of atoms in certain ways that make the molecule; and the peculiar combinations of molecules in other shapes that make inorganic substances. All that exists, living or inert, depends for what it can do upon what it is made of, and how it is put together. Function is not possible without structure; the plough cannot do the work of the locomotive, even though placed upon the track. Given the structure and the environment, which is structure again, and function will take care of itself.

From the chemical and physical standpoints, nothing can be truer and stronger than Mr. Hegeler's mechanical conception of mental action and the universe. The drops that form the cloud-banner, as well as other meteorological appearances, pass on, and new drops come, but the original form is there so long as the environment, the influences, are unchanged that called the form into being. We die, but our places are filled by others, who act as we did, think as we did, because they resemble us, and the closer the resemblance the greater is the probability of identical action. Twins often think alike, act the same, and are subject to the same ailments, particularly if subjected to the same conditions. It is but a superficial objection that this is not true in all instances, for where the rule apparently fails it is because there are unknown failures in resemblance, internal perhaps, but none the less potent in causing like forms to have like functions, unlike to have diverse workings.

A convincing proof that physical resemblances entail similarity of character is observable in Dr. Ernst Schmidt, of Chicago, and his sons. He made his presence felt in both Germany and America, as a soldier of freedom, and his individual benefactions are numberless. His boys are veritable "chips of the old block," and were the turbulent times in which the father lived to recur, the sons would be heard from as fearless advocates of right and justice, for it is in them through being paternal copies.

The mere matter of descent does not necessarily involve inheritance of feature or disposition of the immediately preceding generation; reversion sometimes takes place to remote and unknown ancestry likeness, but wherever resemblance extends to minute details of brain, heart, blood-vessel, and other structure, the

two who are thus made alike will act alike, and that they do so is a matter of common knowledge.

And so it is in all things concrete and abstract: "Like causes produce like effects." Freytag was a character builder, and those he influenced revive his work and cause him to live again to perpetuate his sentiments to peoples and nations not yet born; exerting the same good, in the same way upon similar individuals.

The cloud-banner of the Alps has endured for ages and will be seen as long as present conditions exist upon earth, but the material which go to make up its form momentarily change, as good men die, but leave conditions, coherent systems, in which they figured for others' benefit; or, without risk of mixing or involving the metaphor, we may claim that in many senses Freytag was comparable to the mountain-peak that called the cloud-banner into being.

A CHINESE FABLE.

ABOUT two years ago a New York newspaper recorded a curious incident that happened in New York Bay on the oyster beds. Some fishermen suddenly saw a wild duck swooping down and splashing the water in great excitement. When they approached the spot they found the duck dead, her head being tightly held in the closed shells of an oyster. The duck apparently had seen the oyster and was tempted to swallow the fat morsel, but the oyster closed so suddenly that the duck could not withdraw her head. The fishermen took up the oyster and the duck and showed them to their friends and to the newspaper reporter as a curiosity.

Similar occurrences may be rare, but they must happen again and again, and it is curious that we find a proverb in China which relates to a similar incident. The Chinese say: "When the bittern and the mussel fall out, the fisherman gains a prize." This proverb, as we read in Mayer's *Chinese Reader's Manual*, refers to a fable which is ascribed in the narrative of the Contending States to Su Tai, who counselled a peaceful policy to two rival powers, and illustrated his argument by the following tale, which is probably the oldest specimen of a complete fable on record in Chinese literature. The fable is as follows: "A mussel was sunning itself by the river-bank when a bittern came by and pecked at it. The mussel closed its shell and nipped the bird's beak. Hereupon the bittern said: 'If you don't let me go to-day, if you don't let me go to-morrow, there will be a dead mussel.' The shell-fish answered: 'If I don't come out to-day, if I don't come out to-morrow, there will surely be a dead bittern.' Just then a fisherman came by and seized the pair of them."

P. C.

BOOK NOTICES.

We have on our table two able papers by Mr. Lester F. Ward: one on *Static and Dynamic Sociology* and one on *The Relation of Sociology to Anthropology*. Both are reprints from periodicals. In the first, Mr. Ward insists upon the distinction of sociology into static and dynamic. Static actions leave matters where they were before; dynamic actions create new states. The routine work of the housewife is static, the invention and organisation of new methods of housekeeping is dynamic. The author shows what light this distinction, which was originally due to Comte, throws on the mechanism and significance of social progress. As to the second subject, Mr. Ward finds that anthropology is essentially a concrete science, that is, a descriptive science dealing with a particular species of animal, while sociology is essentially an abstract science, being concerned chiefly with the laws and principles of association, which is not a material thing but a condition.

To judge from a recent pamphlet entitled *A Few Facts About Turkey Under the Sultan Abdul Hamid II.* by an American Observer (New York: J. J. Little & Co., 1895), there would seem to be another side to the Armenian question. This pamphlet is a recountal of the reforms and progress of Turkey under its present Sultan, which seem indeed to be remarkable, considering the tremendous difficulties that had to be overcome. The author states facts which, if not overdrawn, disprove the assertion that the Turkish government wishes to exterminate the Armenian race and religion, and show that it is solely the revolutionary intrigues of the Armenians, oftentimes encouraged by the foreign missionaries, that have caused the troubles. The pamphlet presents the reverse side of the picture which we have been seeing in the dispatches from Armenia and in the public meetings called in America and England for interference in the administrative affairs of the Turkish government.

THE OPEN COURT

"THE MONON," 324 DEARBORN STREET.

CHICAGO, ILLINOIS, Post Office Drawer F.

E. C. HEGELER, PUBLISHER.

DR. PAUL CARUS, EDITOR.

TERMS THROUGHOUT THE POSTAL UNION:

\$1.00 PER YEAR.

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